

# The Christian Reflector.

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## Christian Reflector.

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Foreign Correspondence of the Christian Reflector.

### Letters on France.

ITS RELIGIOUS CONDITION.—NO. XI.

Parisian Work-stalls.—Mrs. Adams' Description of Parisian Churches in 1795.—The Chapel of St. Ferdinand.—The church of St. Thomas d'Aquin.—The Pantheon—Val de Grace.—The Sorbonne.—The Invalides.

One of my favorite amusements is to hunt for treasures among the dusty heaps of manuscripts, charts, and printed volumes and pamphlets, which encumber the quais and book-stalls of Paris. A curious and interesting collection of works in our own, as well as in almost every other language, might easily be gathered from these sources. As I have stood amidst the motley crowd of delegates to this congress of foreign literatures, the familiar page of many an American book has caught my eye, and gladdened me like a smile of friendly recognition. A pleasant and fertile topic is presented by these curiosities-shops of literature, but I can now make only this passing allusion to them, for the sake of introducing an extract, illustrative of my immediate subject, from the "Letters of Mrs. Adams," which was so fortunate as to find at a book-stall, in a narrow and obscure street of the Latin Quarter. I cannot mention these admirable letters of an admirable woman, without expressing the feeling of all readers, that John Quincy Adams, as the son of such a mother, could scarcely have failed to be distinguished, he is so highly, no less for his public and private virtues, than for his eminent talents.

To return to the passage which I promised to extract, and which occurs in a letter, dated January 18, 1785: "I went," says Mrs. Adams, "a few days since, to see three of the most celebrated churches of Paris. They are prodigious masses of stone buildings, and so surrounded by houses which are seven stories high, that the sun seldom enlightens them. I found them so cold and damp, that I could only give them a very hasty and transient survey. The architecture, the sculpture, the paintings, are beautiful indeed, and each of them would employ my pen for several pages, when the weather will permit me to take a more accurate and critical inspection of them. These churches are open every day, and at all times of the day; so that you never enter them without finding priests upon their knees, half a dozen at a time, and more at the houses of confession. All kinds of people, and of all ages, go in without ceremony, and regardless of each other, fall upon their knees, cross themselves, say their Pater-nosters and Ave-Marias silently, and go out again, without being noticed, or even seen by the priests, whom I found always kneeling, with their faces toward the altar. Round these churches, (for they have not pews and galleries as with us, chairs alone being made use of), there are little boxes, or closets, about as large as a sentry-box, in which a small grated window, which communicates with another closet of the same kind. One of them holds the person who is confessing, and the other, the confessor, who places his ear at this window, hears the crime, absolves the transgressor, and very often makes an ascription for a repetition of the same crime, or perhaps, a new one. I do not think this a matter of charity; for we suppose, that of the many thousands whom the religion of the country obliges to celibacy, one quarter part of the number can find its influence sufficiently powerful to conquer those passions, which nature has implanted in man, when the gratification of them will cost them only a few livres in confession?"

I was at the church of St. Roch, about ten o'clock in the morning, and whilst I was there, about three hundred little boys came in from some charity seminary, which belongs to that church. They had books in their hands. They followed each other, in regular order, and fell upon their knees in rows, like soldiers in rank and file. There might have been fifty other persons in the church, at their devotion. Every thing was silent and solemn throughout this vast edifice. I was walking with a slow pace round it, when all at once, the drear silence which reigned, was suddenly broken, by all these boys at one instant, chanting with loud voices, which made the dome ring, and me start, for I had no apprehension of any sound. I have never been to any of these churches upon a Sunday. When the weather is warmer, I design it. But their churches seem rather calculated to dampen devotion, than excite it. I took such a cold there, as I have not had since I have been in France."

The foregoing paragraphs, although written more than half a century ago, describe quite accurately, the impressions of a Protestant visitor to the church of Paris, at the present day. Some of the remarks indeed, are true only of the dreary season of winter, and the dark and cold atmosphere, of which Mrs. Adams complained, in January, would have seemed to her, in July, a dim, religious light, and a delicious coolness, affording a agreeable contrast to the glare and heat of a summer sun. Much also has been done, since the period when she wrote, to isolate the churches, as well as other public buildings, so that now there is no city, where such edifices stand forth more distinctly and prominently, and are less obnoxious to the charge of being "surrounded by houses which are seven stories high."

How unlike the "prodigious masses of stone buildings" which Mrs. Adams visited, is the exquisite little chapel of St. Ferdinand! In spite, however, of its diminutive size, it is rendered solemn by the melancholy associa-

tions suggested by the death of the eldest son of Louis Philippe. It was erected on the spot where that promising young Prince so suddenly lost his life in July, 1842, and contains besides, other appropriate ornaments, a marble group, representing him on his death-bed, with an angel kneeling at his head. This beautiful "spirit" was the work of the Duke's deceased sister, the sculptor-princess Marie, little conscious for whose tomb she was executing it.

Leaving this mausoleum, where the friends of the Orleans dynasty mourn for the loss of the heir apparent, let the stranger seek the church of St. Thomas d'Aquin, which is frequented by ancient, aristocratic families, who still adhere to the dynasty of the elder Bourbons. The strongest attraction of this church for the sight-seer, is—the opportunity of seeing the poet Chateaubriand, who usually worships there.

Several of the Parisian churches are crowded by conspicuous domes. The highest dome is that of the Pantheon, which was formerly the church of St. Genevieve, but is now sacra to the memory of illustrious Frenchmen, according to this inscription in golden letters, on the frieze beneath an immense bas-relief, representing France displaying honors to her most famous sons. "Aux Génies Hommes La Patrie Reconnaissante." Mirabeau was buried here, with great pomp, in 1791, the same year which witnessed the celebrated apotheosis of Voltaire and Rousseau, whose remains are deposited in temporary wooden sarcophagi, within the vaults. Marat was also interred here, but his corpse, as well as that of Mirabeau, was afterwards despoiled. The summit of the Pantheon affords a magnificent view of the metropolis, the eye discerns amidst innumerable objects of architectural interest, the dome of Val de Grace, built by Anne of Austria, in fulfillment of her vow to erect a church, after giving birth to a son to the throne; the dome of the Sorbonne, its interior adorned by a curious picture of Robert Sorbon, presenting his theological pupils to St. Louis, and by Cardinal de Richelieu's tomb, one of the finest pieces of sculpture of the seventeenth century; and lastly, rising proudly in the distance, the burnished dome of the Invalides, beneath which is the tomb of Napoleon.

The obvious import of the text may, then be thus expressed. Christian slaves, when held under the galling yoke of slavery by heathen masters, must treat their own masters with all due respect, obey their reasonable commands, and show good fidelity in all things. And this they were to do, even when their heathen masters were ugly, perverse and froward. Not because these heathen masters had any just right to such service, but from a regard to the honor of God, and a desire to show the excellent nature of the gospel. They must take up their cross, and do all this service, "that the name of God and his doctrine be not blasphemed." And this is the rule, I apprehend, for Christian slaves in all cases, whether they be held in slavery by Turks in Asia, or infidels in Christian lands.

K. B.

For the Christian Reflector.

Indwelling Sin.

THE CHRISTIAN AND WORLDLING CONTRASTED.

Worldly men judge Christians harshly. To them, the slightest manifestations of native propensities and passions are sufficient evidence of base hypocrisy. Such men cannot reconcile the idea that while a Christian has sin, is agreeable to his natural inclinations, and sometimes leads him astray. [Rom. 7: 22, 23.] Hence, for instance, if the Christian is observed to manifest angry passions,—no matter how strong his natural propensity to anger, or how aggravated the occasion of it—he is instantly pronounced destitute of Christian character. But in this manner, worldly men judge superciliously. Of the effects of that act on the Christian's mind and heart, they know nothing. They are ignorant of the unhappiness which he suffers for hours and days by the upbraiding of a wounded conscience, of the pain experienced by the hiding of a Father's face—and by having broken the holy fellowship which had previously been enjoyed with the Spirit. Could they but follow the erring Christian to the retirement of his closet, and there hear him confess his sins, and see his falling tears, as, like the penitent Peter, he weeps bitterly—and while Justice has taken him in hand, and while Justice has taken him in hand, and while Justice has taken him in hand, and while Justice has taken him in hand,

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The number and constancy of the vicissitudes of strength and extent of its hold upon the people; yet it was so overborne by an idolatrous faith that not a votary was left to it—not has it, after the lapse of more than two hundred years, recovered the slightest foothold where once it almost possessed the land. So intense was the dread of the Japanese of the proscribed faith, that among the institutions of government then set up, and under which they since lived, a department was organized for the special duty to guard against the revival of the christian religion in the Empire. They further illustrated their hostility by devoting to destruction the professors of a faith which did not differ from the christian enough to save it from the same fate. Mr. Mayhew says the faith in question was usually referred to Braminical origin, and was nearly universal in Japan. According to the Japanese chronology it was introduced there in the time of the Chinese Emperor Min, who reigned about the fifth year of the Christian era. Its professors believed in a Trinity, the death of a Savior born of a virgin, nor was it "a thing incredible with them, that God should raise the dead!" The reasonable conjecture has been hazarded that this was the gospel, borne by some early apostle to the eastern extremity of Asia, and possibly to the islands themselves.

## THE REFLECTOR.

THURSDAY, JANUARY 20, 1848.

Office of Ch. Reflector, No. 62, Washington Street.

### An Earnest Religion.

The mind of Watt was quickened to more than a poetic fervor, when he wrote the lines contained in one of his immortal hymns:

"The little nest, for poor grain  
Lamb and log, have given;  
But we have had to obtain,  
How negligent we!

The mind of the apostle to the Gentiles was inflamed by more than an earth-born ardor, when, in his own sententious manner, he groups in one short passage the toils of an immortal ministry: "In journeys often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." The whole of primitive Christianity was earnest, and it wrought results, in consequence, which, under God, shook a torpid world.

There is ever a tendency in all religions, and that of the gospel is not free from it, to a lifeless formalism. Even in the first age of the Christian dispensation, there were those who, having the form of godliness, denied the power thereof! Perverse tendencies, as is abundantly evident, early began to eat away the soul of godliness, and these tendencies have been at work ever since. They are actively at work now, for their seat and centre of vital action is the heart of man. His whole history, traced through the Jewish and all the other religious systems that have ever existed, including Christianity as seen in the Greek, Roman, and other churches, is an aggregation of proof that he seeks a refuge in forms, and inclines to make them the whole of his religion.

There are times when the Spirit of God is poured out upon communities, and men are seen going beyond forms, and manifesting in their religion, as in other things, that they are in earnest. Such a season was experienced in New England, one hundred years ago, in connection with the labors of Edwards and others, and has been often experienced since. The wilderness and solitary place have been made glad for them; the desert has rejoiced and blossomed as the rose; the lame man has been made to leap as an hart, and the tongue of the dumb to sing. In the atmosphere and soul of such a religion, thousands of the sons and daughters of Zion have grown up as willows by the water-courses! We have seen these days with our own eyes, and their fragrant recollection remaineth. Let us hope and pray for their return, that the blessings of an earnest religion may once more be realized, at a time, too, when they were never more needed.

### Gov. Young and Gov. Briggs.

Their Excellencies, the Governors of New York and Massachusetts, are nominally of one political party. Both were elected to the stations which they now occupy, by the suffrages of Whigs. As we have always endeavored to discuss moral subjects, free from the bias of any kind, having in view only the moral bearings of a question, we desire never to be suspected of any other than purely moral aims in whatever we write. We can see no reason why one party, more than another, should espouse either war or slavery. And we actually find, as we survey the political map of the country, many cheering manifestations of individualism and independence. Witness this in the discussions, and in the array of men, on the Wilmett Proviso. Party trammels have absolutely been broken asunder, and men have stood out as independent moral agents, declaring practically, We set a higher value upon humanity than upon conventionalisms; we love man more than party. The citizens of this country—especially its Christian citizens, as they love God and truth, and their fellow-men, will do well, so far to emancipate themselves from political shackles, as to look every subject full in the face, and decide it upon its own simple merits. The bondage of party is dreadful, when it practically forbids our doing this.

But we too long detain the reader from the contrast of high official expression, antagonistical in its character, and yet coming from men of the same political party. We are sure we shall be excused for presenting the antagonism to view, though far from condemning the individual and official independence, in the spirit of which, both utterances are given. We say, let every man be encouraged to speak his cherished convictions, and let no man be proscribed for doing it. This is our Democracy. Gov. Young, in his annual Message to the Legislature of New York, has the following paragraphs:

"The power to declare war is vested in the Congress of the United States, and when once engaged in war, either under a declaration by Congress, or into which we have been involuntarily plunged by the aggressions of a foreign government, the power to make peace rests with

the President of the United States and the Senate; and that done, which touches obedience to municipal laws, whatever their character, until they are modified or repealed, requires of us as citizens the same sense of the responsibility and sense of the members of the confederacy, to come up to the help of the government against a foreign enemy; however we may have been involved in the war, and whatever its causes or objects. Such is our condition now. We are in a state of war, and we are bound in honor to sustain the cause of our country, as far as we are able."

It is to us, as we know it is to many, a source of sincere congratulation, that the church in Chelsea, after being destitute of a pastor for nearly two years, are now so happily supplied. Brother Sykes comes among us well accredited, and enters upon the spiritual supervision of an important society with much to encourage him, and with much that promises usefulness. We pray that he may prove a rich and permanent blessing to those with whose religious interests he has become identified.

### Laurelled Fettters.

We have seldom met with a more truthful and eloquent passage than the following, which we copy from the United States Gazette.

"It embraces the first paragraph of an article on LAURELLED FETTERS. All history teaches to nations the same melancholy lesson,—that war is the degeneracy of the strong as well as the weak, and that the path of glory is the road to destruction. It were superfluous to point to examples which glare like corpse lights over the whole vast graveyard of the Past. Every people that has fought, has fallen; every military empire that has ever enlarged the limits of the god Terminus, has been broken by a God stronger than he.

Popular ambition is the opportunity of individual ambition; fettters come wreathed with laurels; and in the moment of degeneracy, the former conquerors of the world sink, with their slavery and their civilization, under the first onset of even savage freemen. What has been, will be again; man presents the same passions and follies; and the same External Justice prepares the retributions of nations. If America will be the Rome of the New World, it needs no Cumæan Sybil or flight of Vultures to predict the centuries of her sway or the epoch of her ruin."

### Vucatan.

Foreign Correspondence of the Christian Reflector.

#### The Feast of Santiago.

Mérida de Yucatan, 1847.

In a former letter, I alluded to the custom of celebrating 'feasts' honor of some particular saint; that of Santiago has just closed, being the most brilliant of all festivals in the year. I will give you a description of it in this communication.

The 'feast' opens with the ceremony of kissing a dead Christ. The image, richly adorned with jewels, stretched upon a silver cross, and wearing a golden crown, is placed at the disposal of all Merit. Kisses and money are the gifts offered up at its shrine. It lies upon a low couch, beneath rich satin drapery. Around, lights are constantly burning. Women kneel, and repeat a formula of prayers, gazing devoutly at the image; before they quit the room, they receive from a Mestizo standing at the head of the couch, a sprig of some plant, or a rose, previously rubbed over the face of the image. Others bring flowers, and hallow them by the contact; then they are placed in the bosom as a sacred thing. I have witnessed the most disgusting homage paid to this image. Persons approached and impressed passionate kisses upon its lips, rubbing their faces hard against the blackened wood, and caressing it with sighs of extravagant delight, leaving the room with looks still lingering fondly upon its mute features. Every face seemed struck before it.

This scene lasted five days; during which time, I suppose nearly all the women of Mérida visited the place. Men were there, but a few only saluted the image. At night, a band of music performed waltzes at the very threshold of the door, while crowds pressed in and out, and filled the whole square around the church. On the morning of the fifth day, the image was escorted round the Plaza, followed by priests chanting, and an immense crowd of people. Finally, it was placed in its original position in the church of Santiago, and mass performed at the altar.

And now other services engaged the people. The 'Ninens' succeeds, and for nine nights, prayers and hymns are chanted in the church. The effect is very beautiful, standing at the door, and taking in the whole scene at a glance. Upwards of two thousand people, mostly Mestizos, dressed in white, were kneeling. Thousands of lights sparkled from the lofty pillars, and the grand altar, dazzling with plates of tin! and hung round with gilt looking-glasses, closed the long, brilliant vista. A snowy cloud of incense curled along the arches, blending with the delicate waves of harmony; and below, the priests moved to and fro, dressed richly, and uttering, with sonorous voices, the service of the church. The response from the people produced an effect almost stunning; and it is easier to conceive than to describe the power of such a flood of music.

The scene was impressive and beautiful; but when the service had concluded, and we could edge our way along the aisles, and look at things more critically, it was like waking from a pleasant dream. A suffocating heat and an intolerable smell of lamp-smoke filled the church, and the glare of the lights now exposed the roughness of its interior. A near approach to the altar quickly stripped it of its false splendor. Bottles of colored liquids, with a tall candlestick in each, strips of tin, and looking-glasses, had conspired to produce a focus of dazzling light, and cheat us into the idea of its great richness in gold and gems. Such transitions are ludicrous, and cannot fail to excite contempt at the petty artifices employed to impress a religious awe upon the minds of these poor Indians.

But to return. Meanwhile, the 'Calle de Santiago,' being the street in which the feast was held, had been rendered smooth and hard for the 'pasos'; lanterns were hung house to house; banners, images, flowers, and every possible decoration appeared on every hand. Within each dwelling, the broom and paint-pot had brightened up the aspect of things; and here and there, in the doorways, glowed a little furnace of charcoal, ready to cook tortillas, and make chocolate, for all

gleanings; impressively urged, which will not soon be forgotten. We wish the thoughts which it contained might be given to all our readers.

It is to us, as we know it is to many, a source of sincere congratulation, that the church in Chelsea, after being destitute of a pastor for nearly two years, are now so happily supplied. Brother Sykes comes among us well accredited, and enters upon the spiritual supervision of an important society with much to encourage him, and with much that promises usefulness. We pray that he may prove a rich and permanent blessing to those with whose religious interests he has become identified.

hungry stomachs. In the evening, hundreds of lamps illuminated the streets. The side-walks were occupied by chairs, at the disposal of any one; while a throng of Mestizos, and those of the upper classes, were constantly passing by. The city, with the exception of this street, seemed deserted; and here night was turned into day. Rockets streamed into the air; bells rang merrily; guitars, pianos and voices vied with each other through all the street.

Passing by a house into which the people were crowding and pushing each other, I heard a confused hum of music, voices, &c., and stepping to the door, found a dozen little prints stuck behind magnifying lenses, and dubbed with the title of 'Grand Panorama,' whose praises were being sung by a little wind of an organ, that labored and squeaked most comically for more breath. On recognizing the tune of 'God save the Queen,' I paused, willing to encourage the pleasant associations which the music, or, I should say, the *pique* awakened, when suddenly a squeak, that went like a file across my nerves, and louder than ever, saluted my ears, and away went the funny instrument, jerking out of its pipe a quick gallop. I could hold in no longer, and darted through the crowd, nearly convulsed with laughter.

Every 'fiesta' offers two attractions which outweigh all the rest,—bull-fights and balls.

But I must defer their description to another letter.

H. B. T.

We commend to the reader, the foregoing appeal for our Sabbath school, as well as our other periodical publications. That course, which in any way overlooks these, substituting for them those not denominational, and others, must prove suicidal to our own cherished interests.

Such is not to be expected that Baptists will patronize those publications, which calculate personal errors, either in faith or practice. All denominations of Protestant Christians agree in the fundamental principles of faith, and in the practice of benevolence. The difference is in the commands of Christ. Whether that difference arises from prejudice or from ignorance, or from education, they have one formidable enemy to meet, who, with the cunning of the serpent, is seeking to entice them into the fold of America. The enemy which I speak of, is Romanism, a twin-sister of slavery, that always has been, and always will remain, an enemy to civil and religious liberty.

Much remains to be done, even in this land, before the dark shades of ignorance and superstition are entirely dispelled. The true and lasting enemy, though under the mask of Romanism, is seeking to plant himself in our midst; and with these three hundred thousand dollars from the Indian states, expended annually, to convert American Christians into Papists; let every Christian manifest a liberal spirit in diffusing the light of the gospel among the perishing millions both at home and abroad.

It has struck me, Mr. Editor, that one of the most successful methods by which this work may be accomplished, is to give suitable encouragement to the Sabbath school enterprise, and to patronize the different periodicals issued from the Depository.

I understand that the Baptists of New England have an excellent Depository at No. 79 Cornhill, at which they sell valuable Sabbath school books to be brought to the Sabbath school Depository, and besides that they publish the Sabbath School Treasury, and the Young Reaper, valuable monthly periodicals, suited to the different capacities of the scholars and teachers. If such are the facts, why not that we do well to examine into this matter? I would suggest that the Depository, which will not do well to require them to sustain their own? As a new year has now commenced, will not the churches take this master up, and send in a good subscription for the Young Reaper and Sabbath School Treasury, as well as other periodicals among us that deserve patronage?

We commend to the reader, the foregoing appeal for our Sabbath school, as well as our other periodical publications. That course, which in any way overlooks these, substituting for them those not denominational, and others, must prove suicidal to our own cherished interests.

### Foreign Religious Items.

Extracts from papers received by the last steamer.

LATE REV. ALEXANDER STEWART, FREE CHURCH MINISTER, OF CROMARTY, NORTH BRITAIN.—We

lament having to record the death of this eminent man—the prime of life and in the noon of his usefulness—after a very short illness. He was the eldest son of Dr. Alexander Stewart, late of Moulis, Pethshire, and of Dingwall, Ross-shire, eminent for piety and talent. Under his ministry in Bedford in October, 1847. The report of the Association sets down the number of inhabitants in this State as now less than a million:

"The different denominations in the State have a very fair representation. The Methodists have 60,236 church members. The Presbyterians, Old School, 7,912. The New School, 8,000, probably. The Disciples, or Campbellites, 25,000. The Episcopalians, 600. The Regular B.-P. 27,203, probably about 5,000. Total number of church members in Indiana, 133,251, which is one professor of religion to every 8 of the population in the State."

In 1842 the population of Indiana was 47,750. In 1847 it had increased to 127,000, and in 1850, to 187,000. The Baptists, according to their own statement, numbered 1,200,000, or 1 to 35 inhabitants. In 1852 the population was 407,378, while our communicants were 11,334, or 1 to 37. In 1840 the population was 655,966, our members 16,234, or 1 to 42. In 1847, population 1,020,000, our members 27,300, or 1 to 37. In 1850, population 1,600,000, our members 32,000, or 1 to 50. In 1852, population 2,100,000, our members 37,000, or 1 to 56. Our population is increasing rapidly, and we have been told that the Baptists will be 100,000 in 1855, and 200,000 in 1860.

"That it will be seen that while the errors of Alexander Campbell have diminished our numbers by many thousands, the heresies of Parker by some thousands, and the fanatics of Birrell by some thousands, have increased our numbers, while we have not for some cause received a fair proportion of eastern and educated ministers with our sister-churches north of the Ohio River; while our Fishers and Morgans have mingled with the tide of migration that is rolling west; while our Baptists have been taken to their rest and reward. He died, of consumption; and his disease, speaking of instrumental causes, was the result of his exposure to the inclemency of the wintry weather. His congregation had been compelled for some years to worship in a house of prayer reported to be 100 feet long and 15 wide."

"Increased liberality in sustaining the objects of the Association, is shown in the following:

"Dark bereavements rushing upon this Association in such rapid succession, so unversed its strong arm, that, for the next five succeeding years, except 1845, there was a continual decrease in contributions, until 1846, when a total of \$1,000,000 was adopted by this Association. Ed. William Rees was appointed Agent, and for eight months and a half has prosecuted his work. His success has been fully equal to the example of Dr. Birrell, who, in 1845, obtained \$37,000, and obtained \$15,12, for the Village Fund. He has obtained subscriptions to the amount of \$820 annually for five years, to the Village Fund, \$155 of which has been paid. Total collected, \$52,975. Total subscribed and collected at our last meeting and by our Agents, \$3,944.01."

The report represents the spirit of missions as increased on the increase among the Baptists of Indiana, and urges, with other objects, the sustenance of the College in Franklin, of which Rev. G. C. Chandler is President.

A VOICE FROM THE TOMB.—The young and devoted minister of the parish of Canobie, in Scotland, has been taken to his rest and reward. He died, of consumption; and his disease, speaking of instrumental causes, was the result of his exposure to the inclemency of the wintry weather. His congregation had been compelled for some years to worship in a house of prayer reported to be 100 feet long and 15 wide."

"The BURMESE THRONE.—On Thursday afternoon the celebrated Burmese throne, or Rath, belonging to Mr. Batby, of Astley's Theatre, left that establishment, drawn by the team of enormous camels en route for Liverpool. The novelty of such an equipage attracted a vast crowd, which increased as it progressed. The animals became alarmed at the shouts of the people when in Parliament street, started off at full gallop, the camel drivers having much difficulty in keeping up with them. Opposite the Horse Guards the foremost camels fell down, and the entire train rolled over them, the Burmese drivers narrowly escaping destruction. After a time the unwieldy creatures were extricated, and reached the railway at Euston square without further mishap.

BAPTIST CHAPEL, KINGSTON, SURREY.—On Tuesday, December 7, the above place of worship was reopened, after having been closed for nine Sabbath evenings for enlargement and improvement.

The Rev. James Sherman, of Surrey Chapel, preached in the afternoon; and the Rev. John Aldis, of Maze Pond, in the evening. The place has been made much more convenient by the removal of a vestry, which stood in the chapel, and the erection of a new gallery and a vestry at the side. This has involved an expenditure of nearly 3000<sup>l</sup>, of which about 140<sup>l</sup> have been paid.

The congregation is shown in the following:

"Dark bereavements rushing upon this Association in such rapid succession, so unversed its strong arm, that, for the next five succeeding years, except 1845, there was a continual decrease in contributions, until 1846, when a total of \$1,000,000 was adopted by this Association. Ed. William Rees was appointed Agent, and for eight months and a half has prosecuted his work. His success has been fully equal to the example of Dr. Birrell, who, in 1845, obtained \$37,000, and obtained \$15,12, for the Village Fund. He has obtained subscriptions to the amount of \$820 annually for five years, to the Village Fund, \$155 of which has been paid. Total collected, \$52,975. Total subscribed and collected at our last meeting and by our Agents, \$3,944.01."

DE. ADAM THOMSON AND HIS CLAIMS.—An appeal is now being made to the religious public to aid the Free Press Bible Company by purchasing Bibles at its Depository. That appeal is second in the most earnest terms. Dr. Thomson has done a work which will cover with unfading honor his name and memory.

REV. W. JAY, OF BATH.—This veteran minister is about to obtain the services of an assistant, in the person of a son of Dr. Vaughan.

TOLERATION IN BAVARIA.—The King of Bavaria has just justified his liberal spirit, and his dislike of the exclusive and intolerant spirit, of the Jesuits and Roman Catholics, by choosing the celebrated Helmut, M. Thiersch, as Rector-in-Chief (rector magistris) of the University of Munich. This is the first time that the chair has been occupied by a Protestant. The appointment gives great satisfaction.

SOCIALISM.—Rev. Dr. Harris, author of *Mammon, &c.*, lately delivered a

## Massachusetts Legislature.

TUESDAY, Jan. 11.

Hale, in the Senate, the other day, were "most popular, and the objects of their admiration; and I can not say that they were regarded otherwise than as intruders. But, nevertheless, his sentiments commanded themselves by their boldness and extravagance, and commanded the respect of Senators, by exciting their fears." Mr. Hale, who had come to the Senate from the western end of one portion of the country, while other senators from the same quarter, have incurred some hazard by their endeavor to subdue it, or at least to prevent its full expression in the Senate. The effect of Mr. Hale's demonstration is decided. He will now vote with him—the rest of those who, entertaining a similar opinion, have timidly voted for a leader. His extravagance and demagoguery is a fair set off against those qualities so long and triumphantly employed by senators from the South.

The Union, I am sure, that the sounding of the committee, at this time, will not produce a good effect. It will concur with the ultraists of Mr. Case, and Mr. Allen, and Mr. Dickinson and others, and will, in fact, make a reasonable and conservative division of the moderate and conservative portions of the Senate.

Mr. Hale is a young looking man, of florid complexion, and good person. His voice is full and rich, but rather loud, and wanting in modulation, and his utterance is not sufficiently deliberate. The effect of his speech, however, is great. It is evident to friends to give himself practice. He possesses in an eminent degree, the rare quality of courage of opinion—a quality very essential to one who puts himself forward as the champion of important principles, and one that always commands admiration.

BIBLICAL REPOSITORY.—The January number of the Biblical Repository opens a new volume of this able quarterly, with unusual promise. Under the direction of Rev. Mr. Bidwell, the Repository has assumed a new interest, and will, no doubt, continue to vie, as in former years, with the best publications of its kind. The following are the main contents of the present number: I. Ecclesiastical Discoveries of the Puritans. II. The Promise of the Spirit. III. The Nature of the Atonement. IV. The Bible Everything or Nothing. V. Torrey's Neander. VI. Influence of the Literature of the Saracens. VII. A Plea for Libraries, with especial reference to the wants of Western Institutions. VIII. Critical Notices.

BUNKER HILL IN ITALIAN HISTORY.—Padre Capobianco, who was on board the Sardinian frigate Urtati, at New York, some two years ago, has published an account of what he saw in this country, from which we extract the following:

Committee appointed to ascertain who were the constituents of the Hall of Representatives of Worcester, that that town might be incorporated as a city—referred to the committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

THURSDAY, Jan. 13.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

FRIDAY, Jan. 14.

Senate.—The Senate was not in session, having adjourned at noon.

The House was engaged chiefly upon private bills of little importance, and resolutions reported by committees, which were read twice, and referred to the committee of the whole.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

MONDAY, Jan. 17.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

TUESDAY, Jan. 18.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

WEDNESDAY, Jan. 19.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

THURSDAY, Jan. 20.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

FRIDAY, Jan. 21.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SATURDAY, Jan. 22.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SUNDAY, Jan. 23.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

MONDAY, Jan. 24.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

TUESDAY, Jan. 25.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

WEDNESDAY, Jan. 26.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

THURSDAY, Jan. 27.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

FRIDAY, Jan. 28.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SATURDAY, Jan. 29.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SUNDAY, Jan. 30.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

MONDAY, Jan. 31.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

TUESDAY, Jan. 32.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

WEDNESDAY, Jan. 33.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

THURSDAY, Jan. 34.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

FRIDAY, Jan. 35.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SATURDAY, Jan. 36.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SUNDAY, Jan. 37.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

MONDAY, Jan. 38.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

TUESDAY, Jan. 39.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

WEDNESDAY, Jan. 40.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

THURSDAY, Jan. 41.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

FRIDAY, Jan. 42.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SATURDAY, Jan. 43.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

SUNDAY, Jan. 44.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

MONDAY, Jan. 45.

Senate.—Mr. Foster presented a petition from the State to notify Councillors, Secretary of State and Treasurer and Receiver General of their election to their respective offices.

The Senate adjourned, standing the Standing Committee on the part of the House.

Mr. Stevens, from the Committee appointed to prepare joint rules and orders, reported the joint rules and orders of last session, with some amendments. The report was accepted.

TUESDAY, Jan. 46.

## The Family Circle.

For the Christian Reflector.

Life.

**Lives and labors,** suggested by a sermon delivered on the first Sabbath of the new year, and respectfully addressed to Rev. T. O. Lincoln, by M. J. H.

the swift ship comes

To the morning's rising gale;  
How like a thing of life it seems,  
As she speaks with swelling sail.

And such is human life;

'Tis a smooth, desolate sea;

Whales and sharks, perchance it is,

And we labor on her.

May each and happy fate guide our bark

Where none, nor skite, nor angle is.

She has these stirring glories

From the sunniness' rocky height;

All heaves what the future bides,

Or its course how dark, bright.

And such is human life,

As it hurried o'er its youth;

Headsless, mif folly's eager strife,

Of the ways of living truth.

But, listing Mercy's heavenly voice,

O, may we make that better choice.

Didst never fondly dream

Of some bright, some much-wished good?

And, waking, find 't was all a dream,

That was fancy's chancing mood?

So human life appears,

As it moveses, hurry by;

Or who can grasp the fleeting years?

Yet we know that all must die.

Or, may we so improve the hours,

That heaven's pure bliss may then be ours.

Didst never have a tale?

With what zest, what interest fraught!

For it is cold, and then forgot;

And human life thus seems,

As its interests charm the sight;

But, lo, we die! and those bright beams

Of our fancy sink to night.

Then have our ends lie come,

This transient world is not our home.

A preface must be brief;

Though it heads a massive book;

And yet the theme of every leaf

May be gathered at a look;

So little is the future state;

As then we choose, our course is sealed,

For at death 't is all too late.

Then, sinner, shun her fearful doom,

And win the joyful 'welcome home.'

Manchester, Jan. 8, 1848.

## The Wife.

By JOHN G. WHITTIER.

She was a beautiful creature when I first saw her. She was standing up at the side of her bed, in the marriage bower. She was lightly dressed, and smiling; and the cere- mony proceeded, a faint tinge of gloom crossed her beautiful cheek, like the reflection of a sunset cloud upon the clear waters of a quiet lake. Her lover, as he clasped her hand within his own, gazed on her a few moments, with unmixed admiration, and warm and eloquent blood shadowed at intervals his many forehead and melted at his lips.

And they gave themselves to one another in the presence of Heaven, and every heart blessed them, as they went away rejoicing in their love.

Years passed on, and I again saw those lovers. They were seated together on the light of sunset stole through half-closed crimsoned curtains, lending a richer tint to the delicate carpeting and the exquisite embellishment of the rich and gorgeous apartment. Time had slightly changed them in outward appearance. The girl's buoyancy of the once gay, sleek, plump, and bold, were somewhat pale, and a faint line of care was deeply visible upon her brow. Her husband's brow, too, was marked somewhat

almost to baldness. He was reclining on his splendid ottoman with his face half hidden by his hand, as if he feared that the deep and troubled thoughts which oppressed him were visible upon his features.

"Edward, you are ill-to-night," said the wife in a low, sweet, half-inquiring voice, as she lay her hand upon his own.

"I am ill from those long loves; it is terrible to the sensitive heart. It is as if the sun of heaven refused its wonted cheerfulness, and glared upon us with a cold, dim and forbidding glance. It is dreadful to feel that the only being of our love refuses to ask our sympathy—that he broods over the feelings which he scorns or fears to reveal—dreadful to watch the convulsive features and the gloomy brow, the indefinable shadows of hidden emotion, the involuntary signs of sorrow in which we are forbidden to participate, and whose character we cannot know. The wife assayed once more.

Edward, she said slowly, mildly, and affectionately, 'the time has been when you were willing to confide your secret joys and sorrows to me who had never, I trust, betrayed your confidence! Why, then, my dear Edward, is this cruel reserve? You are troubled, and yet refuse to tell me the cause.'

Something of returning tenderness softened for an instant the cold severity of the husband's features; but it passed away, and a bitter smile was his only reply.

Time passed on, and the twain were separated for such a time. The husband's gloomy and alone in the darkened gloom of a dreary day. He had followed ambition as a god, and had failed in a high career. He had mingled with men, whom his heart loathed; he had sought out the fierce and wronged spirits of the land, and had breathed into them the madness of revenge. He had drawn his sword against his country; he had fanned rebellion to a flame, and it had been quenched in human blood. He had fallen, miserably fallen, and was doomed to die the death of a traitor.

The door of the dungeon opened and a light form entered and threw herself into his arms. The softened light of sunset fell upon the pale brow and wasted cheek of his once beautiful wife.

"Edward, my dear Edward," she said, "I have come to save you; I have reached you after a thousand difficulties, and I thank God, my purpose is nearly executed."

Misfortune had softened the proud heart of the youth, and as the husband pressed his pale wife to his bosom, a tear trembled on his eyelash.

"I have not deserved this kindness," he murmured in the choked voice of agony.

Edward, said his wife, in an earnest and fearful debility, "we have not a moment to lose. By an exchange of garments you will be able to pass out unnoticed. Haste, or we may be too late. Fearing for me, I am a woman, and they will not injure me."

for my efforts in behalf of a husband dearer than life itself."

"But Margaret," said the husband, "you look sadly ill. You cannot breathe the air of this dreadful cell."

"Oh, speak not to me, my dearest Edward," said the devoted woman. "I can endure anything for your sake. Haste, Edward, and I will help you, and aid; we are a trembling hand, to dispense the proud form of her husband in female garb."

"Farewell my love, my preserver," whispered the husband in the ear of the disguised wife, as the officer sternly reminded the supposed lady, that the time allotted to her visit had expired.

"Farewell! we shall not meet again," responded the wife; and the husband passed out unsuspected and escaped the enemies of his life.

They did meet again; the wife and husband; but only as the dead meet, in the awful communings of another world. Affection had borne up her exhausted spirit until the last great purpose of her exertions was accomplished in the safety of her husband—and when the bell tolled on the morrow, and the prisoner's cell was opened, the guards found, wrapped in the habiliments of their destined victim, the pale, but beautiful corpse of the devoted wife.

## Youth's Department.

## Little Theodore's Faith.

You often ask, my dear friends, 'what is faith?'

When you are told that the chief requirement of the Gospel is, 'to believe on the Lord Jesus Christ,' and that to do so, to have *faith* in him, you ask, How and what shall we believe?'

And when the reply is, 'Believe just what Jesus Christ has told you of himself; that he died that you might be saved'; and that if you are truly sorry that you have ever displeased and disobeyed him, and turn from your sins and trust in his mercy, he will forgive you, and take you to heaven at last; you then look doubtful and say, 'that you do not understand what you are to do, and that you cannot believe.'

You think, to exercise faith in the Lord Jesus Christ, in a difficult matter, when, in fact, it is so simple, that you overlook it in striving to reach after some hard thing, just as Naaman did, when he was told to dip in Jordan.

Let me illustrate the simple act of faith by the story of little Theodore.

He was a very little boy—but a trusting, simple-minded child. His parents had always been very particular to perform all their promises to him, and he had a *confidence* in them which made him trust them.

This little boy had for several days had some cents in his pocket, and one day when his father took out his pocket-book to pay a man some money, he said, "Father, I wish I had a pocket-book to put my cents in."

His father replied, "My son, I am going to buy a new pocket-book for myself, and then you shall have my old one."

This promise made little Theodore very happy, and he often talked about it, and once or twice he said, "Father, have you bought your new pocket-book yet?"

One morning he asked his father this question at the breakfast table, adding, "Father, I know that when you buy a new one, I shall have the old one."

"I shall be very busy at my office all day," replied his father; "but this evening, when I go to buy some other things, I will buy my new pocket-book, and you shall have the old one."

This satisfied this dear little boy, and he said nothing more on the subject during the day—though no doubt he often thought of the promise. After tea, his father went out, and as Theodore was occupied with looking at pictures, he did not notice his absence.

When the clock struck, his sister said, "Come, Theodore, kiss mother, it is time for you to go to bed now." So she shut his book and went to his sister with his mother's room; for he was so young that he slept in the same bed with his mother.

He kneeled down and offered his simple evening prayer; and when he was ready for bed, he said, "Sister, will you please to hang one of my stockings at the foot of mother's bed?"

"Why shall I do so?" inquired his sister.

"Oh, said he, 'because to-morrow, when I go to school, I will show my stocking, and I am sure the teacher will be pleased to see it.'

"This satisfied the dear little boy, and he said nothing more on the subject during the day—though no doubt he often thought of the promise. After tea, his father went out, and as Theodore was occupied with looking at pictures, he did not notice his absence.

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"Why shall I do so?" inquired his sister.

"Oh, said he, 'because to-morrow, when I go to school, I will show my stocking, and I am sure the teacher will be pleased to see it.'

"This satisfied the dear little boy, and he said nothing more on the subject during the day—though no doubt he often thought of the promise. After tea, his father went out, and as Theodore was occupied with looking at pictures, he did not notice his absence.

When the clock struck, his sister said, "Come, Theodore, kiss mother, it is time for you to go to bed now." So she shut his book and went to his sister with his mother's room; for he was so young that he slept in the same bed with his mother.

He kneeled down and offered his simple evening prayer; and when he was ready for bed, he said, "Sister, will you please to hang one of my stockings at the foot of mother's bed?"

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